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THE MILLENNIUM,

OR

THE COMING OF CHRIST

TO REIGN,

IN THE SPIRIT AND POWER OF HIS GOSPEL,

OVER

"ALL PEOPLE, NATIONS, AND LANGUAGES;"

ILLUSTRATED BY

PROPHECY AND THE SIGNS OF THE TIMES.

BY

SEACOME ELLISON.

"THE TIME IS AT HAND."—REV. i. 3.

LONDON;
SIMPKIN, MARSHALL AND COMPANY.
LIVERPOOL; JAMES WOOLLARD.
EDINBURGH; J. MUIRHEAD.
1850.

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THE MILLENNIUM.

It is now a generally received opinion that the time is approaching when we may look for some wondrous and mighty change, which shall greatly affect both the spiritual and temporal affairs of this world; but there is a great diversity of opinion, both as to the nature of the change, and the way also in which it will be effected. That there is a happy, blessed, and glorious day in store for those that shall then be alive to witness and enjoy it, the Scriptures clearly and amply testify; the prophecies especially are filled with descriptions of it; while it is spoken of more or less from the commencement to the close of the Word of God, as the ultimate happiness of man while in a mortal state. The following passages of the Sacred Record may be quoted in illustration:—

1. The woman's seed shall bruise the serpent's head. (Gen. iii. 15.)

"And I will bless them that bless thee, and curse them that curseth thee; and in thee shall all the families of the earth be blessed." (Gen. xii. 3. See also Acts iii. 25.)

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"And the Lord said . . . . As truly as I live, all the earth shall be filled with the glory of the Lord." (Numb. xiv. 21.)

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.)

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." (Ps. xxii. 27.)

"Yea all kings shall fall down before him, all nations shall serve him." (Ps. lxxii. 11. See also Ps. cxxxviii. 4.)

"Arise, O God, judge the earth, for thou shalt inherit all nations." (Ps. lxxxii. 8.)

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Is. xi. 9.)

"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Is. xl. 5.)

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Is. lii. 10. See also lxvi. 18.)

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." (Is. liv. 13.)

"And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . . And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of

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the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 14. 27.)

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. iii. 9.)

"For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." (Mal. i. 11.)

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." (Matt. xxiv. 14. See also Rev. xiv. 6.)

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. xiv. 11.)

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever!" (Rev. xi. 15.)

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee, for thy judgments are made manifest!" (Rev. xv. 4.)

From these passages of Scripture, and many others of like import which might be quoted, it appears that, in the Lord's good time and way, every individual upon the earth shall be brought to the knowledge of God; in other words, shall be converted to him. Nor need this be matter of surprise to any, when it is considered that

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the same power which opened the heart of Lydia to believe the gospel, can with equal facility open the hearts of all men to believe it also, and thus render the spiritual blessedness of all mankind as complete as is compatible with their state while in the flesh.

2. In like manner, the following texts illustrate the extent to which even temporal blessings shall be enjoyed:—

"Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." (Is. lxv. 17—19. 23, 24.)

"And he shall judge among many people, and rebuke strong nations afar off. And they shall beat their swords into plough shares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it." (Mic. iv. 3, 4.)

"Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt." (Amos ix. 13.)

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3. The happiness, harmlessness, and sociability of animals is shewn by the following texts:—

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." (Is. xi. 6—8.)

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust (not man as aforetime,) shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Is. lxv. 25.)

4. The earth itself also shall partake of the general blessing, and the whole face of it undergo a glorious change, as is shown by the following texts:—

"Then shall the earth yield her increase, and God, even our God, shall bless us." (Ps. lxvii. 6.)

"And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing: and the tree of the field shall yield her fruit, and the earth shall yield her increase." (Ezek. xxxiv. 26, 27.)

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." (Hos. ii. 21, 22.)

5. The length of time during which this glorious and

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happy state shall continue, is shown in the following passages:—

"In his days shall the righteous flourish, and abundance of peace, so long as the moon endureth." (Ps. lxxii. 7.)

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old . . . . . and they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them; they shall not build and another inhabit, they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands;" or, according to the margin, "they shall wear their work out." (Is. lxv. 20. 22.)

"Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem; and every one with his staff in his hand for very age," or, "for multitude of days"—margin. (Zech. viii. 4.)

"And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke i. 33.)

The above passages from Isaiah and Zechariah admit of illustration, by a reference to the ancient patriarchs, who might have been reckoned children under one hundred years of age, as the descendants of Jacob were under twenty years. (See Numb. xiv. 29—31.)

The question now arises, How are these wondrous and extensive changes to be effected? The general opinion is, that they will be effected by the Son of God, who will descend in person, while "the earth is given into the hands of the wicked." But this is evidently incorrect; for if, when the Lord Jesus Christ was upon the earth, he could not, before his

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death, convince his apostles even, that the purport of his coming was to die for man's offences, and to rise again for his justification; (see Matt. xvi. 21—23; Mark xvi. 14; Luke xxiv. 21. 25; John xx. 25;) what reason is there to believe that if the Lord were to come again in person, he would be much better received, or that his commandments and ordinances would be more regarded or better kept? The world, considered as a whole, is not in a much better state now than it was at his first coming. Our Lord then said unto his apostles, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you." (John xvi. 12—14.) Again; "These things have I spoken unto you being yet present with you, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 25, 26.) And again; "All things that I have heard of my Father I have made known unto you." (John xv. 15.) "Nevertheless (he said unto them), I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." (John xvi. 7.)

It is the Comforter, then, with the testimony of the Son of God, who shall accomplish in all the sons of men this great reformation, for "his people shall be willing in the day of his power." (Ps. cx. 3.) And the Lord closed his personal ministry by saying, "All power

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is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world. Amen." (Matt. xxviii. 18—20.) These words were spoken to the apostles about eighteen hundred years ago; and as it is self-evident that our Lord has not been personally present with his people during that time, so is it equally self-evident, according to the Scriptures, that he will not again be personally present with them before that great and glorious day, spoken of by the Apostle, when "the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thes. iv. 16, 17.)

From a careful consideration of the foregoing passages, then, can any other conclusion be arrived at than this, that all these wondrous events, described in such glowing colours, are to be accomplished by the Lord's taking to himself his great power? (Rev. xi. 17,) and that the great and favourable change in men will be accomplished by the same power, through the preaching of the gospel, "the Lord working with" the preachers (Mark xvi. 20), opening the hearts of the hearers to attend to all that the Scriptures reveal. (Acts xvi. 14.) For as the apostle Paul says, writing to the Thessalonians, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," (1 Thess. i. 5,) so has it come to believers

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in all subsequent ages, and so will it continue to come to the latest period of time.

The prophet Isaiah, contrasting the state of the righteous with the state of the wicked who shall be living when Christ shall come to reign by the power of his gospel, says to the wicked, "Ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, that furnish a drink-offering to that number. Therefore I will number you to the sword, and ye shall bow down to the slaughter; because when I called ye did not answer, when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry. Behold, my servants shall drink, but ye shall be thirsty. Behold, my servants shall rejoice, but ye shall be ashamed. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, and ye shall leave your name for a curse unto my chosen, for the Lord shall slay thee, and call his servants by another name." While to the righteous he says, "But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, (not the child, but he who shall be living when the Lord shall bring to pass this glorious change,) being an hundred years old, shall be accursed." (Isaiah lxv.) That this is no forced reading, no going beyond the due limit of interpretation, is obvious, when

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it is considered that this appears to be the only passage in the Scriptures which seems to stand in opposition to those great and precious promises which have been already adduced, and more especially when they are taken in connexion—1st, with what is said in the 23rd verse of that chapter; "They shall not bring forth for trouble;" or, according to the Septuagint, "My chosen shall not labour in vain, neither shall they beget children for the curse." And further; 2ndly, with what is said in the 15th verse, "Ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name." If any sinners were left upon the earth, they might act as leaven among the righteous, and thus "leaven the whole lump." We have an illustration of this in the chosen tribes: they obeyed not the commandment of God, to "utterly destroy" the Canaanites; and the consequence was, they were seduced by them, and became idolaters. And 3rdly and lastly, and above all, with what our Lord says; "And I, if I be lifted up from the earth, will draw all men unto me." (John xii. 32.) Thus it appears that in that day "there shall not be any thing that defileth," (Rev. xxi. 27,) for "there shall be no more the Canaanite in the house of the Lord of hosts," (Zech. xiv. 21,)—which house will then be co-extensive with the earth.

And further; "Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." (Zech. iii. 9.) "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. ii. 22. See also Prov. x. 30.) Again; "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace." "O

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Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee; he is utterly cut off." (Nah. i. 15.) "The Lord will be terrible unto them, for he will famish all the gods of the earth, and men shall worship him every one from his place, even all the isles of the heathen." (Zeph. ii. 11. See also Ps. ix. 5, xxxvii. 10; Is. xxxv. 8; Joel iii. 17.)

Add to which, it is said, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. And I will restore thy judges as at the first, and thy counsellors as at the beginning. Afterwards thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." (Is. i. 25—27.) "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." (Is. xxvii. 6. See also Hos. xiv.) "And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them." (Jer. xxxii. 39.) "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah and they shall not be found, for I will pardon them whom I reserve." (Jer. l. 20.) "I will purge out from among you the rebels and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel," &c. (Ezek. xx. 38.) "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn; and it shall be no more, until he come whose right it

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is; and I will give it him." (Ezek. xxi. 25—27. See also Gen. xlix. 10, and Is. xlii. 4.) John, calling the attention of the people, says, "Behold the Lamb of God, which taketh away the sins of the world." (John i. 29.) "And so all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." (Rom. xi. 26, 27.)

Such of the above passages as appear to apply particularly to literal Israel, have doubtless a much wider and more extensive application. They cannot, according to Rom. xi. 25, be fulfilled in that people until the fulness of the Gentiles be come in. Consequently, their main application is to spiritual Israel, of which Israel after the flesh is but a type. "That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. ix. 8.) For "he (the Lord) said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Is. xlix. 6.) "Know ye therefore (says Paul) that they which are of faith, the same are the children of Abraham." (Gal. iii. 7.) For any stranger might have entered into the Abrahamic covenant, and have partaken of all its privileges, by being circumcised, (Ex. xii. 48, 49;) thus becoming Jews, as many did in the time of Mordecai. (See Esther viii. 17.)

The texts already introduced to point out the future spiritual and temporal blessings of man, clearly show that as there is to be no more the voice of weeping, nor the voice of crying, nor any more sorrow; that as there

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is neither to be an infant of days (of few days), nor an old man that hath not filled his days; that as they shall live in the houses they shall build, and eat of the fruit of the vineyards which they shall plant, and long enjoy the work of their hands; and that the Lord's sanctuary shall be in the midst of them for evermore;—so they also show that instances of the "common death" will be comparatively few among them. For then, according to the prophecies, shall the virgin rejoice in the dance, both young men and old together; for "I (saith the Lord) will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow." (Jer. xxxi. 13.) "And the street of the city shall be full of boys and girls playing in the street thereof." (Zech. viii. 5.) What a lively description is this of the state of tranquillity, lightness of heart, joy, gladness, and contentment, which shall pervade the earth when the Lord "will turn to the people a pure language." Then shall "the city" comprehend the whole world, or the whole world be the city, the spiritual "Israel, that shall fill the face of the world with fruit."

As respects the future harmlessness of beasts. It must be taken for granted that before the fall all animals lived upon herbage. (See Gen. i. 30.) At what period of the world a portion of them began to prey upon each other; whether they were carnivorous before the flood, or were miraculously divested of their carnivoracity preparatory to entering in and going out of the ark; we are not informed. But it is evident they were not carnivorous at that time; if they had been, they would have destroyed each other, and thus have frustrated the purpose for which they were preserved,—the replenishing of the earth.

That a change has taken place in their nature since

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their creation is certain; and it is equally certain that the same almighty power that gave them other appetites than they at first possessed, can, and will, according to the words of his prophet Isaiah, restore them again to their original state.

To the searcher of the scriptures, therefore, it can be no matter of surprise that in the latter days the wolf and the lamb, the leopard and the kid and the calf, the young lion and the fatling, the cow and the bear, and their young ones, shall all lie down and feed together; that they shall be so tractable that a little child shall lead them; that the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cocatrice den; and that the lion shall eat straw like the ox.

That the earth which is now shall also partake of the genial blessedness of the gospel day, is abundantly manifested. It is spoken of as being made, as it were, anew. The connexion in which the 17th and 18th verses of the 65th chapter of Isaiah stand distinctly states this: "For (thus saith the Lord) behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." This view is corroborated, too, by the 22nd and 23rd verses of the succeeding chapter: "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." These are expressive predictions of the change that shall eventually come over the heavens and the earth; a change so wondrous, so great, and

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so favourable, as to have the appearance of, as it is thus denominated, a new creation, and which shall be so delightsome, that "the former shall not be remembered nor come into mind." They are expressive, too, alike of the spiritual and of the temporal enjoyments that await the inhabitants of the world when this change shall come to pass. For "then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise, and the young asses that ear the ground, shall eat clean provender which hath been winnowed with the shovel and with the fan." (Is. xxx. 23, 24.) And this new heaven and new earth will be contemporary with the general conversion of literal Israel; consequently, all the prophetic blessings will be enjoyed before the destruction of the world. "For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Is. li. 3.)

Thus it is said, in Acts iii. 21: "Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Read also to the 26th verse.) That the prophecies of these prophets do not contemplate more than the establishment of the kingdom of Christ upon this earth, is shown by the Revelator, who says, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. x. 7.) The summit, therefore, of their prophecies appears to be, the glory of the church in a time state, as is shown in

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Is. lx. and Jer. xxxi. The prophet Isaiah, indeed, in his glowing description, uses the words, "He will swallow up death in victory;" but that even these words apply to the Gospel day is obvious from their context, which reads thus: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God," &c. (Is. xxv. 6—9.) The words "destroy the vail," "swallow up death," "wipe away tears," and "take away the rebuke," are and must ever remain inseparably connected. And the words "wipe away tears from off all faces" are of the same import as those contained in Is. xxxv. 10: li. 11: lxv. 19: and Jer. xxxi. 12; none of which have any immediate or direct relation to a future state, but to the state of general happiness during the spiritual reign of Christ upon the earth. The words are as follows: "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away." "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying," &c. "Therefore they shall come and sing in the height of Zion, and

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shall flow together for the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all," &c.

But the prophecy, "he will swallow up death in victory," is in a measure already accomplished, in the resurrection of our Lord Jesus Christ; for he is "the first fruits of them that slept." (1 Cor. xv. 20.) And it will be further accomplished when death and the grave shall be deprived of their prey until the sons of men have attained to the usual age of the antediluvians, instead of preying on the infant of a day old, or the man of three-score years and ten, as now. But it will not be fully accomplished until the time spoken of by the apostle Paul, in the 53d and 54th verses of the chapter last referred to.

Again, viewing the prophecy in another light, it may, scripturally speaking, be said, There is now to the believer, the true follower of the Lamb, no more death (save "the common death"); this is shown by Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Compare this passage with the passages following: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more." (Luke xx. 35, 36.) "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him." (Rom. vi. 9.) These texts of Scripture prove, then, that the passage above quoted from the Revelation, as well as many other parts of the chapter which contains it, is not, as many suppose, symbolical, but undeniable scriptural fact. And

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to this "second death" our Lord no doubt alluded, when he said, "If a man keep my saying, he shall never see death. Whosoever liveth and believeth in me, shall never die." (John viii. 51: xi. 26.) That he could not refer to "the common death" is obvious; for, referring to his own death, he said, "Except a corn of wheat fall into the ground and die," &c. (John xii. 24.) So, in like manner, the apostle Paul, writing to Timothy, says, "Our Saviour Jesus Christ . . . . hath abolished death." (2 Tim. i. 10.) Here he also alludes to the second death: for he said in another place, "As in Adam all die, so in Christ shall all be made alive." (1 Cor. xv. 22.) According to these sayings of our Lord and his apostle, therefore, it may be said, that when all shall know the Lord, "there shall be no more death," (Rev. xxi. 4;) *i. e.*, no more "second death." As our Lord said to the Jews, "not as your fathers did eat manna, and are dead," (implying that they were subject to the second death.) And hence the contrast, "he that eateth of this bread (his flesh) shall live for ever." (John vi. 58.) And thus he "will swallow up death in victory, and wipe away tears from off all faces;" a further proof that, in the latter day, the inhabitants of the earth "shall be all righteous." (Is. lx. 21.)

From the prophetic writings it may be inferred, that the original promise made to our first parents, and the denunciations pronounced against the serpent, in Gen. iii. 15, should in a great measure be fulfilled, and witnessed, during the time in which the greatest number of the children of the descendants of Adam should continue, and multiply, and spread over the face of the whole earth; seeing that "the Son of God was manifested that he might destroy the works of the devil." (1 John iii. 8.) If these works be not destroyed here below, Satan will

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continue to reign, as he is now reigning, preeminently the "God of this world;" but this cannot be. According to the Scriptures, Christ must reign, both here (see Dan. vii. 14) and hereafter, "till he hath put all enemies under his feet." (1 Cor. xv. 25.) He has already passed judgment on the great adversary (see John xii. 31), and the sentence has been in partial execution; but, according to the various prophecies, the time is approaching when Satan's reign in this world shall cease for want of subjects (see Zeph. ii. 11: John xii. 32); and as he was the ruin of the first man, so by the second man shall he himself be ruined, and his kingdom be utterly destroyed. (See Dan. vii. 26.) After which, according to the 35th and 40th chapters of Isaiah, "sorrow and sighing shall flee away," and "the glory of the Lord be revealed." And at the last day, when the Lord shall descend in person, to meet his saints in the air, every soul that shall then be living on the earth shall be changed; not only shall not one of them descend into the grave, but the grave shall deliver up every believer which it has held in bondage from the foundation of the world, thereafter to die no more. Then shall be the unanimous, the joyful shout, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55.)

The 11th and 65th chapters of Isaiah give a clear and particular account of the restitution of all things, and they speak of it as a new creation. So also the Apostle says, "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." (2 Cor. v. 17.) Then men's minds and habits will be entirely changed, and their pursuits be different; their souls will no longer "cleave to the dust," but all will then walk "in all the commandments and ordinances of the Lord blameless." The

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earth also will manifest her joy, by bringing forth abundantly, (see Ps. lxv. 9—13;) the heavens will be no more disturbed by thunder, lightning, storm, or tempest; and the whole face of nature will be so changed as to assume the appearance of being created anew. And with respect to animals, if they be not changed, and restored to their original state, according to the above chapters, (which indicate that they are to be,) while mortality continues, they will have to be restored after the resurrection, and with spiritual bodies, for, according to the Scriptures, "flesh and blood" cannot enter "into the world to come." But this is a subject on which we have no direct scriptural authority to decide. (Eccl. iii. 21.) However, this consideration may perhaps lead to an enquiry whether there be any allusion to them in Rom. viii. 19—22.

The terms "new heaven," and "new earth," then, may imply a change passing over the whole face of them, seeing that the cedar, the shittah tree, the myrtle tree, and the oil tree shall be planted in the wilderness; and in the desert, the pine and the box tree together. Instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree. The showers shall come down in their season. The trees of the field shall yield their fruit, the vine shall not cast her fruit before the time, and the heavens shall give their dew, and they shall hear the earth, and the earth shall hear the corn and the wine, &c. They imply also a state of permanent fruitfulness and perpetual happiness. For "in that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel," (Is. iv. 2,)—the redeemed "out of every kindred, and tongue,

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and people, and nation," who shall live during the period of Christ's spiritual reign.

From the above promises, then, it may be inferred that, as the Lord in justice cursed the ground for the first Adam's sake, so in his great mercy he will blot out the curse for the second Adam's sake. And also that, as he has done in many instances of old, he will make it productive independently of the incessant and wearisome labour of man. Witness how, by the instrumentality of his prophet Elisha, he healed the waters in and about Jericho, so that there was no more death from their insalubrity, neither was the land any more barren. (2 Kings ii. 21.) Witness further how he caused the earth to bring forth spontaneously, according to his promise made to Hezekiah, "Ye shall eat this year such as groweth of itself, and the second year that which springeth of the same." (Is. xxxvii. 30.) Nor does the tenor of the Scriptures lead us to believe that the Lord will in the latter day regenerate all mankind, and not regenerate the earth for their habitation; nor that he will remove the evil effects of sin from the people, and not remove them from the earth also. (See Ps. xcvi. 10—13.) On the contrary, it leads us to believe that the Lord shall in a great measure bruise the serpent's head, by taking to himself his great power, and reigning gloriously over all the works of his hands for a long period of time, before he brings them to an end. "For God will save Zion, and will build the cities of Judah, that they may dwell there and have it in possession," (Ps. lxix. 35;) he will "raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins, and will build it as in the days of old." (Amos ix. 11.)

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Thus shall he make it manifest to all that his "delights are with the sons of men," and that he created them for his glory."

And as it has been shown that the ground is again to be abundantly fertile, and that man is again to be a happy being, freed from all the baneful and contaminating effects of sin; so may it be concluded that woman also shall be alike happy and free from suffering. When the Lord purposed to raise up to himself a typical people, he greatly alleviated that sorrow which was entailed upon woman for the first offence; and if he did this when she was in the most cruel and abject state of bondage, (See Ex. i. 19.) much more may we infer that he will entirely remove from her that sorrow with which she has been so long afflicted, when all shall be made free in Christ; when "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads;" when "they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10.)

The period during which this pure and happy state shall continue is implied in the words of the Lord God: "For as the days of a tree are the days of my people:" and as longevity is a great theme of prophecy, we are scripturally authorised to compare the life of man in the latter days to those trees that attain the greatest age, such as the oak, which is said to live a thousand years, and other trees in the East, which are said to live even longer. According to prophecy, then, it may be inferred that this happy state will continue a thousand years, or thereabouts, and that the inhabitants of the earth shall then attain to the age of the antediluvians, or nearly so; thus making the spiritual reign of Christ with his people equal in dura-

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tion to his personal reign with them after the first resurrection.

The foregoing description of the "new earth" testifies also that the whole of it shall become habitable; and that it shall be inhabited is shown by the prophet Isaiah: "For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited." (Is. xlv. 18.) That this, indeed, was from the beginning the purpose of the Almighty is proved by the following reiteration of blessings, injunctions, and declarations:—

"And God blessed them (Adam and Eve), and God said unto them, Be fruitful and multiply, and replenish the earth." (Gen. i. 28.)

"And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. . . . . And be ye fruitful and multiply, bring forth abundantly in the earth, and multiply therein." (Gen. ix. 1—7.)

"And the angel of the Lord called unto Abraham . . . . and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea-shore; and thy seed shall possess the gate of his enemies." (Gen. xxii. 15—17.)

And long after the time of Abraham, the Lord spake by his prophet Jeremiah, saying, "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man and with the seed of beast. And it shall come to pass that like as I have watched over them, to pluck up,

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and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord." (Jer. xxxi. 27, 28.)

According to these passages, then, it may safely be inferred, that the earth will, in the latter day, be densely populated, not only by the direct descendants of Abraham, but also by "they which are of faith, the same are the children of Abraham." (Gal. iii. 7.)

It is supposed by many that the descriptions which the prophecies contain of the great change which will pass upon the animals is not to be understood literally, but figuratively only: that it is descriptive of the great change that shall take place in the feelings and dispositions of men—the violent becoming gentle, the passionate meek, the unruly tractable, the "churl bountiful," &c. Admitting that the wolf and the lamb, the leopard and the calf, the young lion, the cow, and the bear, and their young ones, feeding and lying down together may figure forth this great change, does this in anywise set aside the literal meaning of the words, more especially as they are so closely united with the declaration that the lion shall eat straw like the ox? By what process of reasoning can that declaration be shown to imply any other thing than that which it literally expresses?

It is the opinion of those already referred to, that the language of Scripture with respect to shrubs and trees also is figurative only. But when it is considered that the curse pronounced against the ground was, "thorns and thistles shall it bring forth;" and again, "upon the land of my people shall come up thorns and briers," (Is. xxxii. 13,)—and we know by painful experience that this language is not figurative,

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but literal,—why should we not regard as literal also the blessing which is pronounced—the fir tree and the myrtle tree, which are to spring up in their stead? (Is. lv. 13.) Thus would the wondrous change in natural things be contemporaneous and commensurate with that in spiritual things; as instead of the Gentile shall then come up the true Jew, (Rom. ii. 28,) and instead of the natural Jew the true Christian. (Acts. xi. 26.)

Taking the whole of the passages previously quoted together, they appear to relate to no other time than that of the spiritual reign of Christ while man is in a mortal state. And the question may now be asked, as it is put in Matt. xxiv. 3, "When shall these things (the destruction of Jerusalem) be? What shall be the sign of thy coming (in the spirit and power of thy gospel,) and of the end of the world?" As respects the exact time of his thus coming, all men will allow that it is yet impossible to determine. Nevertheless, we have Scriptural authority to enquire after it, as is shown by a repeated blessing pronounced on those who shall do so; (See Rev. i. 3; xxii. 7;) and if prophecy is not in all ages to be looked into, and its meaning sought out, of what utility is it to passing generations? Besides, it was said unto John, "Seal not the sayings of the prophecy of this book," (Rev. xxii. 10;) from which it may be inferred, that they are left open for our meditation. Add to this, our Lord tells the Jews to "search the Scriptures," (John v. 39;) directing their attention to the Old Testament, for the Gospel was not then published; and it is those Scriptures that still not only "testify of him," but also of what his almighty power shall accomplish in causing that "all the kindreds of the nations shall worship before him." (Ps. xxii. 27.)

It is supposed by many writers, who have given great

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attention to the subject, that the twelve hundred and sixty days, mentioned by Daniel and the Revelator, are now about to expire, the date of their commencement being the year 606. One of them writes as follows:— "The natural year consists of 365 days 5 hours and 43 minutes, but the prophetical language allows only 360 days to a year; the difference thus arising, during the entire time of 1260 years, is 18 years, and that number would require to be deducted from so many natural years, to reduce the period of duration signified to an equal number of prophetic years," or 1242 years; "which 1242 years, added to 606, the date of the decree of Phocas, brings down the time to the year 1848." (That Christ hath not hitherto taken to himself "his great power," the two passages, Isaiah ii. 4, and Dan. vii. 27, without the help of any other, sufficiently prove.) But as there is not authority sufficient to authorise us to reckon from 606, we must look to "the signs of the times," which our Lord, when he was upon the earth, rebuked the pharisees for not discerning. (Matt. xvi. 1—3.) So in the parable of the fig tree, he says, "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh." (Matt. xxiv. 32.) Again, at the opening of the sixth seal, it is said, "Even as the fig tree casteth her untimely figs;" (Rev. vi. 13;) for 'such is the tenacity of the stem, that before the fruit is ripe it requires the "shaking of a mighty wind" to make it quit its hold.' A striking figure of the dreadful commotions that are to take place on the earth. The apostle Paul, writing to the Thessalonians, says, "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night," &c. (1 Thess. v. 1, 2.)

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And our Lord, in answer to Peter, and James, and John, and Andrew, when they asked him, "When shall these things be? and what shall be the sign when all these things shall be fulfilled?" said, "Many shall come in my name, saying I am Christ, and shall deceive many; and when ye shall hear of wars and rumours of wars, be ye not troubled, for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows." (Mark xiii. 4. 5—8.) And although these words relate in the first instance to the destruction of Jerusalem, they are also typical of the ruin of antichrist, whose destruction is shown by the 22nd, 23rd, 24th, 25th, 26th, and 27th verses of the same chapter.

Luke also has a passage of the same import: "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven (ecclesiastical and civil governments) shall be shaken; and then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption (that of both Jews and Gentiles) draweth nigh . . . . So likewise ye, (according to the parable of the fig tree), when ye see these things come to pass, know ye that the kingdom of God (the reign of righteousness) is nigh at

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hand. . . . . For as a snare shall it come on all them (the wicked) that dwell on the face of the whole earth. (Luke xxi. 24—28. 31. 35.)

The year 1848 afforded remarkable illustrations, in the nations around us, of much of what is foretold in the texts just quoted; and also of that remarkable prophecy of Ezekiel (xxi. 27), "I will overturn, overturn, overturn," &c. Indeed, it has been remarked, that the events which have lately transpired in Europe have no parallel in past history. They may, therefore, be regarded as the precursors of the overturning of all things that stand in the way of the establishment of Christ's dominion over the whole earth, and may be to its inhabitants "the beginning of sorrows," "the shaking of all nations." In that year, we saw most of the chief governments around us shaken to their foundations, not by foreign invasion, but by intestine strife, such as befel Egypt, when the Lord said, "I will set the Egyptians against the Egyptians, and they shall fight every one agains this brother, and every one against his neighbour; city against city, and kingdom against kingdom." (Is. xix. 2.) And such, as historians record, was the case in Jerusalem, immediately before its final destruction. This is the sort of war that has been raging in the nations of the continent of Europe. One of her majesty's ministers lately said, "Those who have observed the events of the last year (1848), must have seen that mere authority has been broken, and that arms, placed in the hands of even the bravest men, fall harmless, at least for a time, before the popular will." Another of her ministers, too, has more recently said, "Opinions are stronger than armies: opinions founded in truth and justice will, in the end, prevail against the bayonets of infantry, the fire of artillery, and the charges of cavalry." While both

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bear testimony to the foresight of a late minister, who once said, "he dreaded the first cannon shot that should be fired in Europe,—that it would be the beginning of the most dreadful war ever known,—it would be a war of principles." What he dreaded may, apparently, ere long be realised. For it is manifest, from the tenor of the Scriptures, that it is not in the power of men, let their armies be never so strong and well appointed, to keep their fellow-men in bondage, when the Lord sees good to set them free. Witness his dealings with the Egyptians, when they refused to liberate his people. According to the word of God, every individual upon the earth must eventually have free access to the "Book of Life," and in spiritual things (whatever may be the immediate consequences) of judging for himself, and not according to the judgment of his rulers. (See Acts iv. 19.) For "God our Saviour will have all men to be saved, and to come unto the knowledge of the truth," (1 Tim. ii. 3, 4;) and it is evident that there can be no solid scriptural liberty where the mind is enslaved. "Who," asks the Lord, "would set the briers and thorns against me in battle? I would go through them, I would burn them together." (Is. xxvii. 4.) He it is that "weakeneth the strength of the mighty," (Job xii. 21;) that looseneth the loins of kings. Whatever men may plan, therefore, to prevent liberty of conscience, the hand of God may turn their plans against themselves, and make them subservient to his designs. Thus will they "be snared in the work of their own hands."

The Scriptures furnish an illustration in the case of Haman. Influenced by a revengeful spirit towards Mordecai, merely because he would not bow to him, that wicked courtier designed to destroy all the people of

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God in the one hundred and twenty-seven provinces of King Ahasuerus. But "it was turned to the contrary." Haman and his ten sons were hanged; all the enemies of the Jews were destroyed; "many people of the land became Jews;"—and "Mordecai was exalted next unto King Ahasuerus, and became great among the Jews, seeking the wealth of his people, and speaking peace to all his seed." (Esther viii.—x.) A striking illustration of that promise, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Is. lix. 19.) So likewise in the case of the Redeemer even. The Jews thought to destroy the testimony of Jesus, by putting him to death. In so doing, they unwittingly fulfilled the purpose of God; their heinous sin frustrated their own purpose; for his apostles, being endued "with power from on high," openly proclaimed the testimony of Christ far beyond the confines within which it had been proclaimed during his life time. With similar intentions, too, they stoned Stephen, but the consequence of their persecuting the church was the reverse of what they had intended. All the disciples, except the apostles, were scattered abroad, and "went every where preaching the word;" while the result of their persecution and rebellion was the destruction of Jerusalem, and the ruin of their ancient country, which has lain waste ever since. Thus was fulfilled the prophecy of the psalmist; "his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate," (Ps. vii. 16;) and thus, according to the Scriptures, shall it be hereafter.

In the year 1848, we have also seen the Pope, the chief of the representatives of the character which is described in 2 Thess. ii. 4, and Rev. xvii. 4, 5, driven

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from his dominions by his own immediate subjects, who, in a public assembly, declared his power to be at an end. Yet, notwithstanding this, we have seen that power again restored to him by the kings of the earth, who still "agree, and give their kingdom to the beast." (Rev. xvii. 17.) And, notwithstanding the nations that have been lately so shaken appear to be settling again on their old foundations, yet, from the discordant characters of which they are composed, and the general feeling of dissatisfaction with things as they are, and from the spirit of freedom which is now abroad, it can be regarded only as a deceitful calm in the midst of the conflict;—the elements of strife may soon, from a multiplicity of causes, again rage with redoubled fury. Be this as it may, the events which have lately passed before us may be not only one of the predicted signs to warn us of the coming "of the day of the Lord;" but a sign to convince us how suddenly the Lord can overturn empires and kingdoms, when they provoke him to wrath. And although that day may not be yet, no man living can tell how soon it may come to pass, for "the Lord will hasten it in his time." (Is. lx. 22.) The Most High will fulfil all his threatenings, and overturn, overturn, overturn, until mystery Babylon, like Babylon of old, "be found no more at all." (Rev. xviii. 21.) For it is written, "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. ii. 21, 22.) "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth," &c. (Is. xxiv.

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21.) Until the iniquity of the earth be purged, therefore, there can be no continuing peace, either political or religious, (witness, for instance, the Gorham case, which has produced a ferment in the minds of many, that may eventually lead to troubles not at present anticipated.) On the contrary, strifes and commotions must abound, sin and the sword being inseparable; abounding proofs of which are to be found in the Scriptures.

According to Jeremiah (xxv. 12—38,) all the earth shall drink of the cup of the Lord's fury. The time, then, appears to be approaching, when the proclamation of Joel shall be heard, and responded to by all nations; "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your plough-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong," &c. (Joel iii. 9—16.)

To the twelve hundred and sixty days, however soon they may terminate, Daniel adds other thirty, during which time all the governments of the world (for there are none righteous) may be overturned,—all religious national establishments, whether denominated Christian or otherwise (see Rev. xvi. 16—19), and every form of religion which is not in accordance with the Gospel, be levelled; none being politically preferred before the other; all men then worshiping in different ways, "after the imagination of their own hearts,"—"all having a form of godliness, but denying the power thereof" (2 Tim. iii. 5),—yet all, as we read in Rev. xi. 10, living in harmony. Something after this sort may be the state of the world when the two witnesses,—the testimony of the Son of God, and of the Spirit of Truth (see Rev. i. 5: iii. 14: John xv. 26: Heb. x. 15),—shall be

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killed; *i. e.*, men's minds shall no longer be influenced by them, so that they are figuratively represented as dead bodies; lying "in the street of the great city (the world), which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. xi. 8.) Sodom, in its day, was the most wicked of all places upon the earth, and because of this it was destroyed by fire and brimstone. Egypt persecuted the Lord's people, for which Pharaoh and all his host were destroyed; and both these events are employed to represent Jerusalem as still more wicked than either of them, not only in crucifying the Lord of glory, and persecuting his followers, but in their obstinately cleaving to the shadows after they had slain the substance; for which also it was destroyed. But mystery Babylon, or Antichrist, is the embodiment of them all, and as such, the greater punishment awaits it.

And what is Antichrist? the embodiment of all false religions—of every form of worship that comes short of the standard of Truth, that is not in accordance with the commandments and ordinances of the Lord—with the teaching of Christ, "as the truth is in Jesus." "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." (Rev. xi. 9.) No! They shall profess to believe their testimony, while in truth they reject it, and keep their "own traditions." Thus are they shown to be more vile than were even Pilate and the Jews, who, although they denied Christ altogether, and slew him, yet suffered his dead body to be put in the grave. But these shall not only refuse to his witnesses that last rite of humanity, but shall also keep their dead bodies above ground, as objects of derision, insult, and contempt. Consequently, as all "the righteous blood shed upon the earth, from

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the blood of righteous Abel," came upon that generation which crucified our Lord (Matt. xxiii. 35), so may it be expected that all the righteous blood shed upon the earth since that time shall come upon the generation that shall kill him in the testimony of his Word and of his Spirit. (See Rev. xi. 7—19.)

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth." This may be the state of the world during the three-and-a-half days or years spoken of in Rev. xi. 11, when almost all the inhabitants of the earth shall be enemies to Christ, while they are friends to each other, living in peace and harmony, merging all differences of creeds and professions, each distinctive sect walking in the light of the fire and in the sparks that they have kindled. (Isa. l. 11.) Thus was it with the people in ancient times, as recorded in 2 Kings xvii. 41; "they feared the Lord, and served their graven images;" and as described by our Lord (Matt. xxiv. 37—39), "as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Or as it is related by the evangelist Luke: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke xvii. 28—30.) Because the iniquity of the earth

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shall then be full, (see Joel iii. 13,) the clusters of her vine shall be fully ripe, and ready for the sharp sickle of the angel, who shall gather them and cast them into the great wine press of the wrath of God; and great indeed will be that wrath, when the blood that shall gush from the press is represented as covering the earth by the space of a thousand and six hundred furlongs, even unto the horse bridles. (See Rev. xiv. 14—20.)

This appears to be the antitype of what our Lord said to the Jews, Matt. xxiv. 21. The tribulation there spoken of was coming upon Jerusalem and Judea only; but, according to Joel iii., Matt. xxiv. 29—31. 38, and Rev. xiv., a tribulation almost as great is impending over the whole earth, (see also Luke xxi. 26—35,) a tribulation which will be visited not upon men's bodies only, but on their consciences also. (Rev. vi. 15—17.) This will be the day when two shall be in the field, the one shall be taken and the other left: the day when the reapers shall gather up the tares from among the wheat, and "bind them in bundles to burn them." This harvest is spoken of as the end of the world, (Matt. xiii. 30—39,) *i. e.*, the end of the age of wickedness, when "the mystery of God shall be finished,"—(or, as it is said, in Rev. xvi. 17, "is done;")—when "there should be no more time," (Rev. x. 6, 7,) *i. e.*, no more prolonging of time, no more delay. This reading seems to be sanctioned by Ezek. xii. 22—25, when the rebellious said, "The days are prolonged, and every vision faileth." The reply to which was, "It shall no more be prolonged." It is likewise said, in Daniel, "at the time of the end shall be the vision, and I will make thee know what shall be the last end of the indignation; for at the time appointed it shall be." (Dan. viii. 17, 19.) And again, "when he shall have accomplished to scatter the power

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of the holy people (when the dispersion of the Jews shall be at an end), all these things shall be finished." And again, as in Matthew, "this generation (this race of sinners) shall not pass away till all these things shall be fulfilled." (Matt. xxiv. 34.) Which "all things" appear to include the destruction of Jerusalem, and of the tribulation that is to succeed it,—the sending of the angels to gather his elect, and (according to Luke xxi. 24—32) all other things which shall come to pass, "while Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," when the general redemption of all mankind shall be nigh, and the kingdom of God at hand. And again, the declaration is repeated, "Verily I say unto you, This generation shall not pass away till all be fulfilled." According to Jeremiah, the Jews are called "the generation of his wrath;" which generation has, from the time of their dispersion to this day, been "rejected and forsaken" of their God, (see Jer. vii. 29,) and, according to prophecy, it is yet to remain so for some time to come.

These several expressions, then, "the harvest," "the end of the world," "the last end of indignation," "the fulfilment of prophecy," manifestly refer to the coming of the Son of man, in the spirit and power of his Gospel, —to the day when he shall be "revealed," not in any manner to the final judgment that shall take place after his personal reign with his saints, but to judgments which our Lord compares to those which took place upon the earth in the days of Noah, and in the days of Lot. The judgment which was inflicted upon the Jews who refused to enter the promised land, when every male that was numbered above twenty years old, except two, were cut off in the wilderness, may somewhat typify what will be the Lord's dealing with the wicked

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generation that shall be alive "at the time of the end:" the elder sinners may be taken away, (see Zeph. iii. 11,) a new generation of their progeny be raised up, (see Is. lviii. 12,) and converted to God by the power of his witnesses, and grow up with the few saints, "the wheat," that may then remain, (see Zeph. iii. 12,) and become visible, after the sinners, "the tares," shall be first gathered together and destroyed.

It would appear, that then the Lord "shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea . . . . And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Is. xi. 11—16.) For "in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Is. xix. 24, 25.)

In Gen. vi. 12, 13, it is said, "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth." Again, it is said, "the iniquity of the Amorites is not yet full," but when it became full, they were to be "utterly destroyed." (Gen. xv. 16; Deut. xx. 17.) And although the Jews crucified their Lord and Saviour, their iniquity was not then full; for the sentence passed upon Mount Zion and Jerusalem (see Mic. iii. 12,) was not put into execution

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for a number of years afterwards, during which time, it may be presumed, their rebellious acts, and the persecution of the saints, were daily on the increase, until the Lord, being wearied with their iniquity, caused "Mount Zion to be plowed as a field, and Jerusalem to become heaps, and the mountain of the house as the high places of a forest." This at once put an end to their former manner of worship; and the remnant of them, which the enemy spared, were scattered over the face of the whole earth. In like manner, the iniquity of this "evil generation" may not be full, until the witnesses be killed, when the awful sentence, so long threatened, may be put in execution: as it is written, "I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." (Rev. xv. 1.) "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." (Rev. xvi. 1.)

The apostle Jude introduces Enoch, who prophesied "of these" (the things of which Jude had been speaking,) upwards of a thousand years before the flood, saying, "Behold the Lord cometh with ten thousand of his saints,"—language of a similar import to that used in Dan. vii. 10,—"to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15.) This apostle, in the first place, puts the saints in remembrance "that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not;" secondly, that "the angels which kept not their first estate, but left their own habitation, he hath reserved

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in everlasting chains under darkness, unto the judgment of the great day." "Even," he further adds, "as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Now, as Enoch prophesied to the antediluvians, it must be taken for granted that, in the first instance, he spake of the dreadful judgment of the flood; and as he spake of the wickedness that should be upon the earth after it was repeopled, it is evident that, in the second instance, he spake also of a further judgment, (which has yet to come upon the whole earth, before it be dissolved,) of which the flood and the burning of Sodom were figures.

Again, Jude says that the apostles of our Lord Jesus Christ told the saints, "How that there should be mockers in the last time," (18th verse;) Paul says, "in the last days perilous times shall come," (2 Tim. iii. 1;) Peter says, "there shall come in the last days scoffers," (2 Pet. iii. 3.) Now, judging from the present state of what is called Christendom, we are living in "the last time," "in the last days," near to the end of the generation, which our Lord says "shall not pass away till all be fulfilled," (Luke xxi. 32;) till the Son of man "be revealed;" till he come in his almighty power, to judge the nations which may then be upon the earth. But this judgment, like all other judgments which have preceded it, will be temporal, as may be proved by comparing Matt. xxiv. 21—51 with Rev. xx. 11—15. Thus, then, it is seen that the Lord forbears with nations and peoples until they arrive at the last stage of iniquity, when his Spirit will no longer strive with them. (See 2 Kings xvii. 13—23, and xxiii. 26, 27.) Thus, too, is it seen that the painful and dark day, described by the evangelist Luke,

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(xvii. 26—30,) will be experienced, before the bursting forth of that resplendent light, which is to enlighten every nation of the earth,—that light which is revealed in the 60th chapter of Isaiah,—a chapter filled with a glowing description of the transcendent glory and extent of the church in the latter day, (see also Ps. lxxii., Is. xl. 1—5,) when the Lord "shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." (Zech. iv. 7.)

To the before-mentioned number, one thousand two hundred and ninety, which may bring us to the time of the rising of the witnesses, and to the beginning of desolations, the prophet Daniel adds forty-five years more, making in the whole one thousand three hundred and five and thirty years. (Dan. xii. 12.) These forty-five years, then, may be passed in "accomplishing the indignation," during which time the destruction of the wicked, and the going forth of the Gospel "by the power of the Spirit of God," may proceed simultaneously, until the written "memorial" be verified; "I will utterly put out the remembrance of Amalek from under heaven." (Ex. xvii. 14.) Thus, as before shown, a new generation will be raised up to serve him, and a vast number be prepared to publish "the everlasting Gospel to every nation, and kindred, and tongue, and people." This number may be represented by the hundred and forty four thousand mentioned in Rev. vii. 4,—they representing a selection from the twelve tribes of Israel; and these, again, be a representation of the twelve apostles. (See Rev. xxi. 14.) And as the latter are said to have preached the Gospel to all the world then known, so the number represented by the hundred and forty four thousand (which are called, in Rev. xiv. 4, "the first-fruits unto God and to the Lamb,") may preach it to

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every land, to the utmost bound of creation. And as the Gospel went forth with great power and rapidity, immediately after the ascension of our Lord, (see Acts ii. 41; iv. 4,) so, according to the Revelator, it may go forth after the ascension of his witnesses, (see Is. lv. 10, 11,) as upon the wings of angels, (see Rev xiv. 6;) "for as the lightning that lighteneth out of the one part under heaven, shineth to the other part under heaven, so shall also the Son of man be in his day." (Luke xvii. 24.) And at the end of the fortyfive years, that glorious and happy time may commence, when there shall be no more sorrow, nor sighing, as is implied in the benediction, "blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days;" For then "a king shall reign in righteousness, and princes shall rule in judgment," (Is. xxxii. 1;) then "kings shall be nursing-fathers, and their queens nursing-mothers," (Is. xlix. 23,) not only spiritually, but politically also. And it may take from that time to the end of A. D. 1900, to bring the king's daughter to her full stature, when, being "all glorious within," and having on "her clothing of wrought gold," (Ps. xlv. 13,) she is "prepared, as a bride adorned for her husband," (Rev xxi. 2,) to enter "the glorious majesty of his kingdom," (see Ps. cxlv. 12,)—that kingdom, the coming of which, according to Matt. vi. 10, is continually to be prayed for, so to remain in a state of perpetual rest, peace, and enjoyment, and at the end of A. D. 3000, which may be somewhere about the time when all the inhabitants of the earth shall be caught up to meet the Lord in the air, and so shall they ever be with the Lord. (See 1 Thess. iv. 16.)

To illustrate the foregoing remarks, there is one

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particular number (seven), which, besides its common signification, is used by the Holy Spirit, both in the Old and New Testament, as a number of perfection. This may be seen, from the frequent repetition of it, and from its being used to point out the commencement, the duration, and the end of many circumstances. Thus there are the seven spirits of God, seven angels, seven seals, seven trumpets, seven vials. In the seventh year, all the Hebrew servants were set free. Every seventh year was a Sabbath of rest unto the land, a Sabbath to the Lord, in which it was not to be sown, nor the vines pruned. (Lev. xxv. 4.) God also rested on the seventh day, and hallowed it. And, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." (Is. xxx. 26.)

These passages appear analogically to teach that much is pointed out by the number seven, and that as the Lord rested on the seventh day of the creation, so, reckoning a day for a thousand years, (see Pet. iii. 8,) and taking the chronology as it stands in the authorised version of the Bible, which is generally received as being correct within a few years;—and as it respects the age of our Lord, there is no doubt of it, as may be proved by profane history, according to Luke iii. 1: seeing also that the Scriptures were dictated by the Spirit of God, who put it into the hearts of men to translate them into our language, which tranlastion has stood the test of the learned world for above two hundred years, without any thing being found so essentially incorrect as to require emendation, why should we not rest satisfied that the same Spirit, after the same manner, dictated to their minds the chronology also?—then the seventh thousand

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years of the world may be the period when Christ shall, "in the greatness of his excellency," reign upon this earth in the Spirit and power of his gospel, during which period the whole of the light that has been predicted in the Old Testament shall be seen by all to shine in the New, and the light that shines in the New shall be as the concentrated light of the six preceding days shining in the seventh, only seven times brighter; in other words, extending further. Not that it shall be clearer to the saints then, than it is to the saints now, though they may have stronger eyes to behold it, (see Is. xxxii. 3,) for there can be no further revelation. (See Rev. xxii. 18—20.) But the whole of the light which the Scriptures impart shall extend its rays, in spirit and in power, to every corner of the earth, and enlighten the darkness of every individual that shall live under that meridian Sun. That day, then, according to the preceding argument, may be looked for in about one hundred and fifty years, more or less, from this time; when, according to the great and precious promises previously cited, it would follow that the last thousand years of the earth's existence will be the happiest period man has ever enjoyed upon it, surpassing even that of Adam while in his state of innocency. The joys to come had not been revealed to him; and his knowledge of the great God and our Saviour Jesus Christ, so far as is known, were very limited; while the generation which shall live during the above period shall possess joys of which he was comparatively ignorant, in addition to all those earthly blessings which he enjoyed. "For (it is said) the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of the people to possess all these things." (Zech. viii. 12.)

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Again; "I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God." (Ezek. xxxiv. 29—31.) And again; "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail; then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." (Is. xxxiii. 20—24.)

In addition to all these great blessings, they shall know the Lord in all his attributes, see and feel to a great extent the fulfilment of the first promise, "The woman's seed shall bruise the serpent's head," (see Dan. vii. 27,) and enjoy to the full "the earnest of their inheritance, until the redemption of the purchased possession, unto the praise of his glory." (Eph. i. 14.) For the Lord hath said, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." (Hos. ii. 19, 20.)

At various times, a number of years apart, this won-

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drous and delightful period was foretold by various prophets—holy men of God, who "spake as they were moved by the Holy Ghost;" (2 Pet. i. 21;) and their predictions were brought forward many centuries afterwards, by our Lord and his apostles, in order to convince the world that they should all be fulfilled. That these events shall take place on the present earth, after the inveterate sinners are taken away, (see Matt. xxiv. 39,) and previously to the personal coming of the Lord and the final judgment, has been already shown; and the prophet Daniel puts it beyond all doubt. He says, "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them;" for any idolatrous or iniquitous governments, or for any sinful subjects; "and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 35.) This, then, is the "mountain, or kingdom, or spiritual rule, that shall stand for ever; and this is its final characteristic. It shall prevail over the whole world—it shall pervade every government—it shall be the basis of every code of laws—it shall be professed by every people of the earth; 'the Gentiles shall come to its light, and kings to the brightness of its rising.' The whole earth shall be subdued by its influence, and the whole earth filled with its glory." The prophet Daniel also further says, "There is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days. . . . In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for

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ever," (Dan. ii. 28, 44,) *i. e.*, "as long as the sun and moon endure, throughout all generations." (Ps. lxxii. 5.)

In 2 Pet. iii. 12, we read, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." This may imply the actual end of the world; but not so the tenth verse of that chapter, which appears to relate to the judgment that shall take place upon this earth in "the latter days," as mentioned by Daniel, when every kingdom, and nation, and tongue which is opposed to the kingdom of God shall be consumed. It reads thus: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works therein, shall be burned up." The coming of "the day of the Lord" appears always to indicate calamity, visitation, judgment, &c., (See Joel ii. 11. 31; Amos v. 20; Zeph. i. 14—18; Acts ii. 20.) and is so much in accordance with Matt. xxiv. 37—39; Luke xvii. 29, 30; 1 Thess. v. 2, 3, as to admit of the allusion of the latter part of the verse being considered figurative. For as the whole creation, animate and inanimate, suffered through the sin of Adam, so, through the righteousness of Christ, in accordance with the many passages before quoted, all that suffering will pass away, the works of the devil be burned up, and all things be restored to their original state. (See Acts iii. 21, 23.) Besides, in other passages of Scripture, which have no allusion whatever to the actual end of the world, similar figurative language is employed. (See Deut. xxxii. 22; Isa. xxiv. 19—23; Mic. i. 4; Nah. i. 5; Zeph. iii. 8. Rev. vi. 13, 14.) And comparing 2 Pet. iii. 13, "Nevertheless we, according to his promise, look for new

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heavens, and a new earth, wherein dwelleth righteousness,"—which promise seems to be found in Isa. lxv. 17—19, only,—with Isa. li. 5—8. 16; liv. 13, 14; lxi. 11; lxii., lxvi. 22, 23,—passages evidently relating to the Gospel day,—it will appear that that passage also relates to the same day, particularly as Peter, in the 1st and 2nd verses of the same chapter, stirs up the pure minds of his brethren to "be mindful of the words which were spoken before by the holy prophets," of which words the text in question doubtless makes a part. Now all those passages, together with others, as Isa. xxv. 8, 9; xxxv. 10; lii. 1; Jer. xxxi. 12, are so much in accordance with many of the passages in Revelation xxi., as to lead to the conclusion that much of that chapter, if not the whole of it, as well as the former part of the 22nd chapter, relates to the future glory of the church in a time state; and is apparently a concise, yet exalted, sublime, and glorious summary of all that the various prophets have prophesied on that grand subject.

It may here be remarked, that as the word "sea" is frequently employed in the Scriptures, as expressive of anger, wrath, trouble, anguish, visitation, &c., (see Psa. xlii. 7; lxxxviii. 7; Isa. viii. 7, 8; lvii. 20; Jer. li. 42; Luke xxi. 25,) so the words in Rev. xxi. 1, "There was no more sea," may imply that those evils should no more be known.

Again; when the Lord said, "Let them make a sanctuary, that I may dwell among them," he himself gave the direction how the tabernacle and all the instruments thereof should be made; that the latter should be of pure gold, and the former be overlaid with pure gold. (Ex. xxv.) The Lord also gave directions how the holy garments of Aaron, his high priest, should be made; that they should be of the most costly and

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of the richest materials that the earth produced, "for glory and for beauty;" that all the wise hearted, whom he had filled with the spirit of wisdom, should be called to the work. (Ex. xxviii.) Seeing, then, that every thing appertaining to the Old Testament priesthood and church was figurative of what was afterwards to be, may not the glory and beauty of Aaron's dress,—the twelve precious stones, each engraven with the name of one of the twelve tribes of the children of Israel, and set on the breastplate of judgment which Aaron wore, and the pure gold which was used in making the tabernacle and its instruments,—be figurative of the more excellent glory and beauty of Aaron's great antitype, Jesus Christ, and of his New Testament church, as described Rev. xxi. 11, 12, 18, 21. Comparing the above with the figurative language used by Isaiah, "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires, (see Rev. xxi. 19, 20,) and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones," (Is. liv. 11, 12.)—promises which appear to relate only to the church on earth; and taking into consideration the passages before mentioned, we gather that if "the ministration of death, written and engraven on stones, was glorious . . . . How shall not the ministration of the Spirit be rather glorious? . . . . For if that which was done away was glorious, much more that which remaineth is glorious," (2 Cor. iii. 7, 8. 11,) and in the last days will be still more glorious.

As a further proof that the 21st and the former part of the 22nd chapters of Revelation point out the glorious state of the church prior to the first resurrection, com-

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pare the following passages as they relate to their several subjects:—

1. New heavens and a new earth; Is. li. 16, lxv. 17, lxvi. 22, with Rev. xxi. 1.

2. New Jerusalem; Is. xlix. 18; lii. 1, lxi. 10, with Rev. xxi. 2.

3. The tabernacle of God with men; Is. xxxiii. 20; Ezek. xxxvii. 26—28, with Rev. xxi. 3. "The holy city," "the new Jerusalem," "the tabernacle," are synonymous terms, expressive of that glorious church (denominated the Lamb's wife,) in which God himself shall dwell with his people, and be their God. A parallel expression to which we have in Ezek. xlviii. 35, "The name of the city from that day shall be, The Lord is there." The church which John saw in vision was not represented to him as ascending, but as descending in all its glory from heaven, "prepared as a bride for her husband," and also as being ready to meet him in the air, when he shall descend in person to call her. (See 1 Thess. iv. 16, 17.)

4. No more death (*i. e.* second death), nor sorrow, nor crying; for the former things are passed away. Is. xxv. 8; xxxv. 10; lxv. 17—19; Jer. xxxi. 12, with Rev. xxi. 4.

5. Make all things new; Is. 43. 19; lxv. 17, with Rev. xxi. 5.

6. The form of the city; Ezek. xl—xliii. chapters, with Rev. xxi. 9—22.

7. No need of the sun; Is. xlii. 6, lx. 1, 3, 19, 20, with Rev. xxi. 23.

8. Kings bring glory into it; Ps. lxviii. 29, 31; lxxii. 10; Is. xlix. 7, with Rev. xxi. 24. This, according to the reading, relates to kings while in a mortal state, when they shall be nursing fathers to the church;

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for after the resurrection, we read of no distinctions among the saints; (all the saved will be then, as they are now, kings and priests to God;) those who had been kings on the earth can bring no more glory into it, than those who had before been the humblest of their subjects. (See Job xxxiv. 19.)

9. The gates shall not be shut; Is. lx. 11, with Rev. xxi. 25. This also evidently relates to the mortal state; for the gates are even now thrown wide open, that all who are "obedient to the faith" may enter in. And at the time when all shall walk in the pure light of the Gospel, there will be none to shut the door against, and consequently there will be no night there, no darkness, but marvellous light.

10. Nothing shall enter in that defileth; Is. iv. 3; lii. 1; Ezek. xliii. 7, with Rev. xxi. 27. So again in the 22nd and last chapter.

11. The water of life; Ezek. xlvii. 1—5, 9; Zech. xiv. 8, with Rev. xxii. 1.

12. The healing of nations. Ezek. xlvii. 12, with Rev. xxii. 2. This also appears to relate to men in the body. (See Is. xix. 22; Jer, iii. 22; Hos. xiv. 4—7; Joel iii. 21.) For, however the saved may, after the resurrection, grow in the knowledge of God, it is evident, according to the Scriptures, that they must rise from the grave without spot, wrinkle, or blemish, and consequently will have no need of further healing.

13. No more curse. Is. xxxv. 10; li. 3, 11; Jer. iii. 17; xxxiii. 8, 9; Zech. ii. 10; iii. 9; viii. 3, with Rev. xxii. 3.

14. Shall see his face, and his name shall be on their foreheads. Ezek. xxxix. 29; ix. 4, with Rev. xxii. 4.

15. No night there; need no candle, nor light of the sun: the Lord giveth light. They shall reign for ever.

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Zech. xiv. 7; Ps. lxxxiv. 11; Is. xlix. 6; lx. 19, 20; 1 Thess. v. 5; Dan. vii. 18, with Rev. xxii. 5.

The rest of this chapter, from the 5th verse to the end, as well as the 6th, 7th, and 8th verses of the 21st chapter, indisputably relate to the mortal state. The above comparisons, together with numerous passages before cited, coincide with the prophecy of Haggai, "Thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts;" (Hag. ii. 6—9;) *i. e.*, in the spiritual kingdom of Christ, in comparison of which the first "house in her first glory" is as nothing. (Hag. ii. 3.) And it is in that kingdom that the Lord will give the "abundance" and "the increase" of peace which was foretold by the Psalmist, and by the prophet Isaiah; (Ps. lxxii. 7; Is. ix. 7; see also Is. lxvi. 12;) a peace which the world has never yet experienced. It has experienced for the last eighteen hundred years, and is even at this day experiencing, the truth of our Lord's words: "I came not to send peace, but a sword." (Matt. x. 34.) Nevertheless, "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first

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dominion; the kingdom shall come to the daughter of Jerusalem." (Mic. iv. 6—8.) As a confirmation of all these great and precious promises, it is said, "These sayings are faithful and true; and the Lord God of the holy prophets sent his angel, to show unto his servants the things which must shortly come to pass." (Rev. xxii. 6.)

The Revelator, after having shown what had been revealed to him concerning the glory of the church, the cessation of all sorrow, and the unspeakable joys that awaited the people of God in the latter day upon this earth, as summed up in the 21st and beginning of the 22nd chapters, appears to revert to the world, in its state at the time he wrote his visions; for in the 17th verse of the last chapter, he says, "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." (An apparent allusion to the sixth verse of the preceding chapter, and which is in accordance with Is. lv. 1.) This is the last of a series of invitations which abound throughout the whole of the Old and New Testaments; and the Revelator closes the final "record of the word of God, and of the testimony of Jesus Christ," by the following awful declaration; "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add to him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book;"'— a penalty similar to that which is attached to the charge given by Moses to the Israelites, "Ye shall not add unto

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the word which I command you, neither shall ye diminish ought from it," (Deut. iv. 2,) "I call heaven and earth to witness against you this day, (if ye do evil,) that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed." (Ibid. verse 26.)

A writer, of no mean authority, has said, "He who would understand the older prophets, must begin with the apocalypse."

"The order in which the visions are placed in the Revelation does not invariably mark the order of time; because the same things are exhibited in different forms, in successive visions; and the narrative sometimes retrogrades, and comes over the same ground again, with additional illustrations." So also it may be said of other parts of the Scriptures: for instance, the Apostle Paul speaks of the Lord himself descending "from heaven with a shout, with the voice of the archangel and with the trump of God," and also of the resurrection of the saints; (1 Thess. v. 15—17;) while in the following chapter he evidently retrogrades, for he there speaks of the times and the seasons, (as mentioned in Acts i. 7,) and not only changes his mode of expression, but the subject also. He does not say the Lord himself will descend as a thief in the night; but that "the day of the Lord so cometh as a thief in the night." When they (the wicked that shall be living at that day,) shall say, Peace and safety, then sudden destruction cometh upon them, &c., and this is in accordance with Matt. xxiv. 37—39, and Rev. xi. 13, 18, a destruction of both body and soul. But this does not in any wise apply to the righteous, who are spoken of in the 15th, 16th, and 17th verses of the preceding chapter, and to

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whom the Apostle again reverts, when he says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." No; "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."

So also the Apostle Peter, in 2 Epist. iii. 12. After speaking of the coming of the day of God, wherein the heavens being on fire, shall be dissolved, &c., he appears, in the 13th verse, to revert to the Gospel day, and then says, "Nevertheless, (although this conflagration must take place,) we (that is, the saints,) look for a new heaven and a new earth, wherein dwelleth righteousness." This verse appears to be of the same import as that in Is. lxvi. 22, which says, "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." And further, in the 23rd verse of the same chapter, it is said, "It shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." It is self-evident, therefore, that in the connexion in which the latter text stands, the allusion is not to an actual new earth, but to such an entire change on the face of the present earth as to give it the appearance of a new creation. For where all flesh shall worship before him, there of necessity righteousness must dwell. And again in the 65th chapter of Isaiah, the connexion in which the 17th verse stands shows the same thing; for the change shall be so great, so delightful, so exhilarating, as to blot out from the mind all remembrance of past pains and troubles. As our Lord said, "A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the

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anguish, for joy that a man is born into the world." (John xvi. 21.)

It is well known to all who are familiar with the Scriptures, that there is in many parts of them a first sense, which often commands the greatest attention; and a second more extensive but more remote sense, which is not so deeply looked into. Thus, in the first part of the eleventh chapter of Isaiah, the first coming of the Messiah, the Spirit of the Lord resting upon him, and the effect of it, are simply foretold; but in the body of the chapter his universal reign is foretold, when he should take to himself his great power, and reign by the might of his Gospel. So also in the fifty-third chapter; the first nine verses speak of his personal coming, his sufferings, and his death; the 10th, 11th, and 12th verses of the glory and extent of his kingdom, and of the satisfaction he should experience when he should see the whole earth brought under his authority. In 2 Sam. vii. 12—16, the first part of the promise is made to David's natural seed, but the second part to his spiritual seed, whose "throne shall be established for ever." So likewise in 1 Chron. xvii. 9, where it is said, "Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning." Taking this text in its connexion, the former part may refer to the building of the temple, while the latter part can only refer to the time when the whole earth shall be "a peaceable habitation," a safe and lasting dwelling-place; for in less than half a century after the temple had been built, it was plundered by Shishack, and ever since that time, the Lord's people have been wasted by "the children of wickedness." Again; in Jer. xxiv. 6, 7; "I will set mine

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eyes upon them (the Jews which were then in captivity) for good, and I will bring them again to this land; and will build them, and not pull them down; and I will plant them, and not pluck them up; and I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." The first part of this promise doubtless had its literal fulfilment in the days of Ezra and Nehemiah; yet, according to the Scriptures, the latter part will not have its fulfilment until after "the fulness of the Gentiles be come in." Then, wherever that people may be found, that will be their land; whether in Judea, or the uttermost parts of the earth; (see Ps. ii. 8;) the land where the Lord will no more hide his face from them, but will "build them, and not pull them down;" the land where "men shall worship him, every one from his place." Zeph. ii. 11.

Again, although the 31st chapter of Jeremiah speaks of the reconciliation of the remnant of the children of Israel to their God, this may not be the utmost extent of the prophecy. Israel was a typical people; many things that are said of them, and to them, in numerous prophecies, have reference to a spiritual people, "his servants, which the Lord shall call by another name." (Is. lxv. 15.) In the 34th verse of this chapter it is said, "they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sin no more." These words allude to what shall take place at the time when the Lord "will turn to the people a pure language;" and though, at first sight, they appear to relate to the literal Israel only, yet, the Jews being but

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a typical people, the words may be regarded as not spoken of them only, but also of their antitype, "the Israel of God," the true worshipers of all nations. As it is said by the apostle Paul, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 29.) Similar language is used by Isaiah in allusion to the Gentiles; "All thy children shall be taught of the Lord, and great shall be the peace of thy children." (Is. liv. 13.) The same prophet, also, alluding to the future glory of the church, in which Jew and Gentile will be one and the same, (see Eph. ii. 15,) says, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Is. xliv. 5.)

Again, it is said, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that do this." In the first reading, this may appear to relate to the rebuilding of Jerusalem as of old, or to the bringing back of the Jews only; but according to James, who presided at the meeting of the apostles, the promise extends to the gathering in of all who may not be of the literal descendants of Abraham; for he says, quoting Amos ix. 11, "that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts xv. 17.) And Peter had previously said, at the same meeting, that God had put no difference between the Jew and the Gentile, "purifying their hearts by faith." (Ib. 9.)

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So again in Matt. xiii. 24—30. 36—39. 49; the gathering up "the tares," or "the harvest," reads in the first sense as if they were not to be gathered until the actual end of the world; but in the second sense, from the connexion in which the passages are found, and from other parts of the Scripture, it appears that the "harvest" is to be gathered when the iniquity of the wicked generation, or age, comprehending all who have lived since the crucifixion, and who shall then be living, is full. (Rev. xv. 1.) Thus it is said, in the former chapter, 41—43,) "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. . . . Then (after the gathering up of the tares, which in this chapter is called the end of the world,) shall the righteous shine forth as the sun in the kingdom of their Father"—that kingdom which, in its unbounded extent, is yet to come, and to be established on the present earth. This view of the harvest of the tares appears to be fully corroborated by the prophecy of Joel; "Put ye in the sickle, for the harvest is ripe; come, get ye down; for the press is full, the fats overflow; for their wickedness is great;" (Joel iii. 13;) while the following part of the chapter proves indubitably, that this putting in of the sickle precedes the Gospel day. So it is said again by the Revelator; "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." (Rev. xiv. 15.) And this also, according to the preceding part of the chapter, agrees with the prophet Joel; while all these passages are corroborated by Jeremiah; "For thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come."

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(Jer. li. 33.) It is manifest also, that, as far as respects literal Babylon, her harvest has been gathered upwards of two thousand years ago; and that the earth has continued ever since, and according to the Scriptures will continue, after the harvest of her antitype, the "mother of harlots," and all her progeny be gathered also: which harvest will be reaped at the time spoken of in Matthew xxiv. 37—40. For if these latter texts do not apply to the gathering up of the tares,—the severance "of the wicked from among the just,"—to what else do they apply?

There is a wonderful and striking similarity in the figurative language used by the prophet Isaiah and that of the Revelator, in respect of the boasting and of the destruction of literal Babylon, and of her antitype mystery Babylon, from which it may with certainty be inferred, that as the threatening of the one has been fulfilled to the letter, so will that of the other be fulfilled also. The former is represented as saying, "I shall be a lady for ever. . . I shall not sit as a widow, neither shall I know the loss of children:" the latter, as saying, "I sit a queen, and am no widow, and shall see no sorrow." The threatening denounced on literal Babylon was, "These two things shall come to thee in a moment, in one day; the loss of children and widowhood . . desolation shall come upon thee suddenly . . none shall save thee." (See Is. xlvii. 7—15.) On mystery Babylon it is said, "her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: . . and shall be found no more at all. (See Rev. xviii. 7, 8. 21.) And there is in the 18th chapter of Revelation, and the 27th and 28th chapters of Ezekiel, such a similarity of language in respect of the trade of Tyre, "the crowning city," and

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that of mystery Babylon, as to make the former seem to be typical of the latter, especially as to her judgments; for it is said, "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes . . . thou shalt be a terror, and never shalt thou be any more." (Ezek. xxviii. 18, 19.)

And further; if the tares are not to be "gathered up," but allowed to grow as they are now growing, until the earth be destroyed, they would then, as they almost do now, choke entirely the good seed, and leave no wheat to be gathered. An event which would be quite at variance alike with the tenor of the prophecies and with the teaching of our Lord and his disciples. Besides, if it were to be so, it would not be in unison with 1 Cor. xv. 51, 52; for the tares could not, like the wheat, be changed in a moment; on the contrary, they would have to sleep, as they are now sleeping, until the second resurrection, which, according to Rev. xx. 5, will not take place until a thousand years after the first.

In fact, the expressions "the harvest of the earth is ripe," "her grapes are fully ripe," the iniquity of the earth is full, are synonymous terms; and the "thrusting in the sickle," and "the gathering the vine of the earth," are synonymous with "gathering up the tares," that the ground may be cleared, and prepared for putting in the good seed. As it is said by the psalmist, "Arise, O God, judge the earth, for thou shalt inherit all nations." (Ps. lxxxii. 8.) And again, "His enemies will I clothe with shame; but upon himself shall his crown flourish." (Ps. cxxxii. 18.) The people of God are never spoken of as being of the earth (see John xvii. 14. 16); neither is the gathering in of the saints ever spoken of as the harvest of the earth, or as making any part of that harvest. That harvest is spoken of as

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the time when the Lord, "who hath set apart him that is godly for himself," (Ps. iv. 3,) shall make the great separation between the tares and the wheat, the former to be cast into the fire, the latter to be gathered together into his barn, when he will openly "show who are his, and who is holy." (Numb. xvi. 5.) It will not be a figurative, but an actual separation; although it may prefigure that fearful and final separation, which will take place after the second resurrection.

According to the tenor of the Scriptures, then, it may be presumed that all the inhabitants of the earth which may be living at the time that "the Lord himself shall descend with a shout," &c., will, by seeing and experiencing the fulfilment of the various prophecies, know somewhere about the time when to expect him; and that they will be looking with joyful anticipation for his coming, knowing "that when he shall appear, they shall be like him, for they shall see him as he is." (1 John iii. 2.) On the other hand, "the day of the Lord," come when it may, will find sinners not only not looking for it, but saying, "Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." (See 1 Thess. v. 3.)

Our Lord himself asks, "When the Son of Man cometh, shall he find faith on the earth?" (Luke xviii. 8.) It may be asked, also, How much faith is there to be found now? But when he shall come in person, the question may be answered by proposing another; Will he find unbelief on the earth?

Again, it is said, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all the kindreds of the earth (those, it may be presumed, that are mentioned Rev. viii. 13,) shall

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wail because of him." (Rev. i. 7; see also Matt. xxiv. 30.) This also relates to the same coming; for when he shall descend in person, there will be no wailing, but joy and gladness.

The first coming of our Lord was as a lamb, to offer himself for a sacrifice, "to make reconciliation for the sins of the people." His coming in the spirit and power of his gospel will be in a twofold character,—as the Lion of the tribe of Judah, to devour his enemies, "to break them with a rod of iron," (Ps. ii. 9; see also Is. xlii. 13—15; lxiii. 1—6; Jer. xxv. 29—38; Joel iii. 16; Zeph. iii. 8,) and to avenge his friends of them, (Rev. xix. 2;) and also as the "Prince of Peace," to restore again to the earth that peace which through the sin of our first parents was taken away from it. For "when the Lord shall build up Zion, he shall appear in his glory;" (Ps. cii. 16;) shall "bring again the captivity of his people," (Amos ix. 14,) and fulfil that which he has sworn, that unto him "every knee shall bow, every tongue shall swear." (Is. xlv. 23.) Thus, "it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (Is. xxvii. 13.) And thus will the prophecy of the psalmist be fulfilled, "The Lord is King for ever and ever; the heathen are perished out of his land." (Ps. x. 16.)

His second coming will be, we are told, "with a shout, with the voice of the Archangel, and with the trump of God." when all his saints shall meet him in the air, arrayed in their spiritual bodies, and thus "ever be with the Lord." For as he ascended in glory, so shall he also descend, according as the "two men in

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white apparel" said to the apostles; "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.)

Rev. xx. 7—10, is a stumbling block to many: they are at a loss to conceive how there can be a rebellion against God after the general resurrection. But why should this be thought a thing incredible with them? Do we not read of a rebellion, or something of a similar nature, when the angels kept not their first estate? Our Lord says, "The devil was a murderer from the beginning, and abode not in the truth." (John viii. 44.) Peter says, "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," &c. (2 Pet. ii. 4.) And Jude says, "The angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." (6.) And seeing that these things have been, why should it be thought strange that Satan, after being loosed "a little season," should make one other attempt for the mastery. That he will make the attempt, is clearly revealed; and also that he will not make it until the thousand years of Christ's personal reign with his people shall be fulfilled. The Apostle Paul says that the saints shall not only judge the world, but they shall judge angels also; (See 1 Cor. vi. 2, 3;) and we have no scriptural authority to conclude that that judgment will take place on the earth.

It is also a general opinion that the Jews will return as a body to Canaan. But those who hold that opinion forget, or rather do not consider, that as twelve distinct tribes they have long ceased to exist, their

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genealogy being lost for ever. So that they will only retain their national characteristic until the fulness of the Gentiles be come in, (Rom. xi. 25,) when both Jew and Gentile shall be gathered into one fold, under one Shepherd. There is scarcely a passage, if there be one, which, after the destruction of Jerusalem by Titus, seems to speak of their again returning to their own land, but which in its connexion goes beyond it, and prophesies of the remnant of them being eventually brought into the land of rest, of which Canaan was only a figure. When the Lord, in his agony, said, "It is finished," the vail of the temple was rent, signifying that the way into the holiest of all was then, by the blood of Jesus, thrown open to every individual, who "follows the Lamb whithersoever he goeth." (See Heb. ix.) The Old Testament worship was from that time altogether abrogated, and, consequently, the literal Mount Zion, Jerusalem, and the land of Canaan, became under the new covenant as any other part of the earth, as respects particular Gospel privileges. They were only shadows of a more glorious state, and were but to continue until they were superseded by the substance. As it is said, "Arise ye, and depart, for this is not your rest, because it is polluted; it shall destroy you, even with a sore destruction." (Mic. ii. 10.) And this is known to have been literally fulfilled. It is true that repentance and remission of sins were to be first preached at Jerusalem, to the Lord's ancient people; but it is also true that, as a body, after years of forbearance on the part of the Most High, they proved themselves unworthy of the great blessing, and thus brought upon themselves the long threatened judgment, "Therefore shall Zion for your sake be ploughed as a field," (conveying the idea that its site should never be

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built upon as heretofore,) "and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." (Mic. iii. 12.) This has literally been accomplished, and then it was that the glory of typical Israel came to a full end.

The land of Canaan, "which was the glory of all lands," was a type of Gospel rest; its inhabitants, the twelve tribes, a type of the New Testament Church; and the temple, a type of our Lord Jesus Christ, who said, according to the Evangelist John, "Destroy this temple, and in three days I will raise it up." (John ii. 19.) Or, according to Mark, "Destroy this temple that is made with hands, and within three days I will build another made without hands." (Mark xiv. 58.) This is the temple which is spoken of in Rev. xxi. 22; "The Lord God Almighty and the Lamb are the temple of it,"—the great city, the holy Jerusalem;—and our Lord said, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) This, then, is the place where the true temple is ever to be found. The declaration extends to the whole world, and shows that thenceforward there shall be no more one particular place only, where either Jew or Gentile shall worship, but that wherever God is worshiped in spirit and in truth, there is the true spiritual rest. (See 1 Cor. iii. 16; Heb. iv. 8—10.) It is to this spiritual rest, doubtless, that the prophecy of Ezekiel alludes, where the Lord God says, "I will bring them into their own land;" (see Ezek. xxxiv. 13. 16; xxxvi. 24—38; xxxvii. 12—14. 21—28; xxxix. 27—29;) for, taking these passages in their connexion, they foretell blessings which the twelve tribes, as a people, have never yet enjoyed, and, according to the Scriptures, as a separate and distinct people, never will enjoy.

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That in these texts the language is metaphorical may be illustrated by a reference to the prophecy of Jeremiah. Speaking after the same manner, he says, "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children . . . . because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." (Jer. xxxi. 15—17.) Now it may be asked, Where is this land of the enemy? where is this border? Not the land of Assyria,—not the land of Canaan; because it was prophetically spoken of such as should be slain in infancy, (see Matt. ii. 17, 18,) and therefore their being released from the land of the enemy, and coming again to their own border, is only to be understood of their being released from the land of death; and their coming to their own border, as being raised up again to life—to a state of innocency, through the resurrection of Jesus Christ. And further; we are told by the Apostle Paul that there is no distinction of character nor of nation among those who have been, or shall be, baptized into Christ. (See 2 Cor. v. 16, 17; Gal. iii. 27, 29; Eph. ii. 14; Col. iii. 11.) When the Jews, therefore, shall be blessed according to the prophecies just quoted from Ezekiel, their ancient Israelitish name will be laid aside, and merged in that of Christian, (Acts xi. 26;) or be retained as expressive of the whole of Christ's people, whether of heathen or Jewish extraction. (See Rom. ii. 28, 29; Rev. ii. 9.) At present the Jews and the land of Canaan, together with the greatest portion of the earth, and the inhabi-

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tants upon it, are polluted, ruined, and undone. Nevertheless, at the appointed time, the whole world (Is. xi. 9,) shall alike "rejoice and blossom as the rose." (Is. xxxv. 1, 2.) As it is said, "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance." (Is. xix. 24, 25.) "Ethiopia (also) shall soon stretch out her hands unto God." (Ps. lxviii. 31.) Therefore, when the Lord shall come, in the power of his Gospel, the Jews, like all other people, (between and whom there is now no national, but only a personal distinction,) will be converted wherever they are located; and in whatever part of the world that may be, that part will be to them the antitype of Canaan, Mount Zion, and Jerusalem, their true spiritual rest from "all their enemies round about."

It is said by some, that in proportion as the outward show of worshiping God (*i. e.*, the "having a form of godliness, but denying the power thereof,") increases, so does the pure comforting faith and hope in the "blood of the covenant" decrease. And it would appear, according to the foregoing remarks, that this increase and decrease may go on simultaneously, until the time that the witnesses shall be killed. Nevertheless the Gospel will still be spreading throughout the whole world. To hasten it, "the ingenuity of man is continually at work, although the real purpose for which that ingenuity is bestowed upon and executed by him is unknown to himself, he being in the hands of the Lord an unconscious instrument, who, in seeking his own profit, fame, or amusement, through the expansion of his own faculties, unconsciously makes a step forward in promoting the will

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of God." As the Lord said unto Cyrus, "I girded thee, though thou hast not known me." (Is. xlv. 5.) Land and sea are now traversed with a velocity hitherto unknown, not even imagined; plans to bring the world as it were into one focus, are day after day submitted to public attention. Among others, one to make a railway, or to cut a canal, in two or three different places, across the land which separates the Atlantic from the Pacific Oceans, for the easy transit of men and merchandise from the one to the other; and another, to cut a canal, or to make a railway, across the Isthmus of Suez. Whether the latter project be accomplished or not, there can be no doubt that, according to Rev. xvi. 12, "the God of heaven" will, by the destruction of the Mahommedan power, himself prepare a way for the accomplishment of his own purpose, and remove every obstacle that might impede or hinder a direct communication between "the ends of the earth." Thus it would seem, that as at the building of Babel the people were scattered abroad upon the face of the earth, and their language confounded, so the various means of rapid travelling, together with the lightning-like communication of the Electric Telegraph, will bring them again together, as into one community. Great Britain may indeed deem herself highly honoured, that the Lord has made her the chosen instrument for diffusing his word abroad. Even at this day her language is partially spoken over a larger extent of the earth's surface than any other, and, with little exception, accompanies the Bible wherever it goes. And who shall say that a large portion of the world's population may not ultimately speak one and the same language, and that one language be the ENGLISH? But be this as it may, one incomparably greater thing is certain, which is, that the whole world, in its various tongues

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and dialects, shall speak the pure language of the Scriptures, the interpretation of which will ever be the same.

Commerce, the parent of intercourse, is continually extending, and emigration is every day increasing, in order to civilise the savage, to subdue the soil, and to cultivate the waste places of the earth, which were never intended to remain unproductive. Witness the vast numbers of people flocking from what are now termed the over-populated parts of the world, and particularly at this time to California, which bids fair to become more densely populated, and in a shorter time, than any other country ever was before. The crowds that are daily rushing into it will, so to speak, give it the appear- of "a nation born at once"—a nation so situated, as to become a highway and connecting link between the east and the west, as well as a central situation from which and by which, all the waste places that may come within the extended sphere of her future operations may be supplied with a civilised and energetic people. Through whatever country a railway or canal may pass, that country will, as a natural consequence, become popu- lated; and California may eventually be the means of infusing vigour and energy among the effeminate and indolent inhabitants of the vast region to the south of her, and her gold be made eminently instrumental, in the Lord's hand, of preparing vast regions for the mighty change that is about to come over the whole earth. The Lord has already made vast preparations for such an event, by favouring our arms in India; by enabling us to open the ports of China, the gates of introduction to nearly one-third of the inhabitants of the globe; and above all by the willingness which he has put into the hearts of men — particularly of the inhabit- ants of our island — to translate the Bible, and to send

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it wherever a civilised flag has been unfurled, or shall hereafter wave. One mighty purpose seems ever present in the Divine mind—the universal diffusion of his Word; which the Lord saith "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Is. lv. xi.) And to this diffusion all things are made subservient. For an extraordinarily long period, he has blessed the earth with peace. This peace, doubtless, has greatly contributed to produce the wondrous changes which during that period have so rapidly succeeded to each other—which are now advancing with still greater rapidity, and will continue to advance in yet more rapid succession, until the prophecies be fulfilled; to show unto all men what has been, what is now, and what shall be hereafter, so that they may be left without excuse. And when that mighty purpose shall, to a great extent, be accomplished, the witnesses will then "stand upon their feet"—Dagon shall fall upon his face to the ground before them—and not even a stump be left to him. (See 1 Sam. v. 4.) And then, as appears by the following passages of Scripture, may begin that terrible, that horrific day, when all nations shall drink of the cup of the Lord's fury, (see Jer. xxv. 15—38.) "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; (Ps. l. 3;) "For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." (Is. lx. 12.) "Behold the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." (Is. lxvi. 15, 16.) "For, behold, the day

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cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. iv. 1.) "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven." (Luke xxi. 10, 11.) "And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." (Acts iii. 23.) "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 7—10.) "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.) "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." (Rev. i. 7; see also Is. xxiv. 17—23; xxxiv. 1—8; with many other passages of similar import.) And as the literal Israel was not delivered from Egypt until the wrath of God was poured out upon her enemies, so the true Israel, according to the above passages, and Mic. vii. 15, may not be delivered from her's, until the threatening contained in them be visited upon those who hate her.

Hence it may follow that the rising of the witnesses, and the coming of the day of the Lord "as a thief in the night," will be simultaneous, and then will the threatening, according to Matt. xxiv. 36—39; 1 Thess. v. 2, 3; 2 Pet. iii. 10, be put into execution, and eventually shall "MYSTERY BABYLON THE GREAT, THE MOTHER OF

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HARLOTS, AND THE ABOMINATION OF THE EARTH," like the literal Babylon, come to a full end. The fall of the latter is a lively figure of the final fall of the former. Cyrus literally entered Babylon as a thief in the night, taking advantage of the easy entrance afforded him by the two leaved gates being, according to a previous prophecy, left open. Balshazzar, after the manner of the people on the eve of the flood, was eating and drinking and feasting with his lords, and in the midst of his mirth commanded to bring the golden and silver vessels which were taken out of the temple of the house of God. And the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, &c. (Dan. v. 1—5.) This was the crowning point of Babylonish wickedness, the wringing out of the dregs which filled up the cup of their iniquity; for on that same night was Balshazzar slain, his city taken, and ultimately left without a single inhabitant. And so likewise, according to the Revelation, will be the destruction of her antitype, mystery Babylon; her plagues shall also "come in one day, death, and mourning, and famine; and she shall be utterly burned with fire," and destroyed with an everlasting destruction; no triumphal arch will remain as a memento of the sacking and leveling of the holy city Jerusalem; as it is further said, "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all." (Rev. xviii. 8. 21.)

Thus it is said, "Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out, for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city,

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a voice from the temple, a voice of the Lord, that rendereth recompense to his enemies." Thence follows the sudden transition, "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children," &c. (See Is. lxvi. 5—14.)

Here the rapid increase of Zion's children is prefigured by a woman being delivered before her pain came, (see Exodus i. 19;) and the rapidity of their growth, by that of a nation being born at once. That these figures will be realised, is manifested by the following passages: "Lift up thine eyes round about; and behold all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too straight for me, give place to me that I may dwell." (Isa. xlix. 18. 20.) "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Is. liv. 2, 3.) "I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead,

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and Lebanon, and place shall not be found for them." (Zech. x. 10.)

If it be enquired, How shall these great and extensive prophecies be fulfilled? It may be answered as follows: The principal things which are revealed unto us as having occurred during the old dispensation, are typical of what has been, is now, and shall yet be, under the new. Thus, as respects the increase of God's ancient people, while in a state of the most cruel and destructive bondage. They, in about two hundred and fifteen years, despite the brutal edict of Pharaoh, (see Ex. i. 16,) increased from seventy persons to about six hundred thousand that were men, besides children; or, according to those who have made population their study, to two to three millions of souls. Allowing that the Israelites doubled their number every fourteen and a quarter years during that time, it would show an increase of 2,494,965 souls; this number, then, may be taken as a moderate and fair average, and not overrated, seeing that the psalmist declares, "he (the Lord) increased his people greatly, and made them stronger than their enemies." (Ps. cv. 24.) If, then, the typical people of God increased so rapidly, under every earthly disadvantage, how much more rapidly may not his true people increase, when every obstacle to that increase shall be removed, when violence shall no more be heard in their land, wasting nor destruction within their borders; (Is. lx. 18;) when the corrupting and ruinous effects of sin upon the human frame shall have ceased; when, instead of half the human race dying, as they do now, under five years of age, all shall be born with sound constitutions; when, like as in the Exodus of his typical people, there may be "not one feeble person among them," (Ps. cv. 37; see also Ex. xxiii. 25, 26,)

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and those who die a hundred years old be reckoned children? The increase, then, upon a common calculation, especially as compared with the increase in Egypt, may be safely estimated as doubling in number every twelve and a half years; so that computing the earth to contain in round numbers about a thousand millions of people, and allowing that the breach made by the removal of the wicked should only leave that number at the commencement of the seventh thousand years, the population, according to the above calculation, would at the termination of that period,—the seventh or last thousand years of the world,—be literally commensurate with the promise of God to Abraham, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered also;" (Gen. xiii. 16;) and this not with respect to his natural seed only, but to his spiritual seed also. The increase of the first hundred years of that time, the population doubling every twelve and a half years, would amount to two hundred and fifty-six thousand millions; and although even this is a startling number, it cannot, according to the Scriptures, be gainsaid; for great as it appears, it is only a fractional part of the number mentioned in the blessing of Rebekah, "Be thou the mother of thousands of millions," (Gen. xxiv. 60;) nor with that mentioned by the Revelator, "ten thousand times ten thousand and thousands of thousands," (Rev. v. 11;) numbers which a man could not number, though he were to live to the end of the world. It may confidently be concluded, then, that more people will be produced during the last thousand years of the world's existence than will be produced during the preceding six thousand; and, what is of superlatively greater

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consequence, they will be all saints. (See Is. lx. 21, 22.) Then shall the promise made to Abraham with an oath be fulfilled, "thy seed shall possess the gate of his enemies," (Gen. xxii. 17;) and then also, during the thousand years, shall the prophecy of Isaiah be fulfilled, "He (Christ) shall see of the travail of his soul, and shall be satisfied." (Is. liii. 11.) For in that day the Lord alone shall be exalted, and all men shall cast their "idols to the moles and to the bats," (Is. ii. 20; see also Zech. xiii. 2;) and so far will the serpent's head be bruised.

The question may now arise, How are these innumerable multitudes to be fed? A satisfactory auswer to the question may be given, by referring to the promise which God made to his ancient people; "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii. 10,) Again, "Ye shall serve the Lord your God, and he shall bless thy bread and thy water, and I will take sickness away from the midst of thee; there shall nothing cast their young, nor be barren, in thy land; the number of thy days I will fulfil." (Exod. xxiii. 25, 26.) If then the Lord would have fulfilled these great promises to his ancient but figurative people, if they would only have kept his commandments, and worshiped him according to the rites and ceremonies which he appointed, how much more extensively will he fulfil them to his true people, who shall obey his commandments, keep his ordinances, and worship him in spirit and in truth. The power of God is unlimited, as his purposes are unchangeable; that which he has already done, in caus

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ing the earth to yield a superabundance, he can with equal facility bring to pass again, and not for a season only, but for a permanency. In Pharaoh's time, he caused the earth to yield as much in seven years, as fed Egypt and the surrounding nations for the following seven years of famine. Indeed, the yield was so excessive, that it is said "Joseph gathered corn as the sand of the sea very much, until he left numbering, for it was without number." (Gen. xli. 49.) Again it is said, "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof. But in the seventh year shall be a Sabbath of rest unto the land; a Sabbath for the Lord; thou shalt neither sow thy field nor prune thy vineyard . . . . Wherefore ye shall do my statutes, and keep my judgments, and do them. And ye shall dwell in the land in safety; and the land shall yield her fruit; and ye shall eat your fill and dwell therein in safety. And if ye shall say, What shall we eat on the seventh year, behold we shall not sow nor gather in our increase, then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in, ye shall eat of the old store." (Lev. xxv. 3, 4. 18—22.) Seeing, then, that the land in the sixth year, (when it would be said at this day to be so impoverished by five years' constant cropping as scarcely to produce anything,) did produce food sufficient for the following three years, surely it may safely be expected that during the thousand years of Gospel rest it will require very little culture, but produce a superfluity with not only a moderate, but a pleasant and enlivening degree of labour, because then will be fulfilled, to the very utmost, the declaration contained in Deut. xi. 12;

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"the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

In proof of this expectation being realised, the following passages may be adduced. "Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." (Amos ix. 13; see also Prov. iii. 9, 10; Hos. ii. 21, 22; Zech. viii. 12.) This will also be the time when the admonition of the Lord will be attended to; "Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" (Matt. vi. 31.) Therefore, according to the promises and faithfulness of God, however prolific his people may be, in such proportion also will the earth be prolific to feed them.

Finally, it may analogically be inferred, that as "on the seventh day God ended his work which he had made," and he rested on the seventh day from all his work which he had made;" (Gen. ii. 2;) and as one day is with the Lord as a thousand years, and a thousand years as one day; so the seventh or last thousand years of the world,—the end of its duration,—will be a sabbath, a day of rest to his people, subject only to such occupation as was appointed to Adam in the garden of Eden, (a type of what the whole earth is to be; see Is. li. 3; Ezek. xxxvi. 35;) "to dress it and to keep it."

It has thus been attempted to show, on scriptural authority, that there is a happy and a glorious state awaiting man, even on this side of the grave, (a state which it may be presumed the world would have hitherto enjoyed, had our first parents not sinned,) when he will be so changed in the whole of his actions, pursuits,

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meditations, contemplations, and thoughts, that, being blessed with all the good things that the earth can produce, they will not then, as by the misuse of them they generally do now, estrange him from the Lord, or lead him into innumerable evils, derogatory to the honour of God, thus becoming a bane rather than a blessing. On the contrary, a sense of the goodness and mercy of God, in having made him a partaker of these blessings, will not only incite him to walk "in all the commandments and ordinances of the Lord blameless," but "his delight will be in the law of the Lord, and in his law he will meditate day and night," and be continually praising him. Of this happy state, where there will be neither sorrow nor sighing, tears nor terrors, but lasting joy and delight, man may form some inadequate conception; but, however joyful and exhilarating the anticipation of this state may be, it is only a faint figure of that heavenly and still more blissful state, which surpasses all conception. For the apostle John says, "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." (1 John iii. 2.)

The apostle Peter, after speaking of the flood, informs us that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. iii. 7.) But the word "against" does not necessarily imply until the judgment day. For there does not appear to be a text which positively states the time when the earth shall be consumed; neither, upon close examination, does there appear to be one that directly points out either what shall be the state of the earth after its final and entire purification, or to what

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purpose it is to be appropriated. It is the opinion of many, that it is to be the residence of the saints during the thousand years of Christ's personal reign, where they shall reign with him.—[This was once the opinion of the writer, an opinion which, with some others, he had imbibed from tradition, without ever inquiring for himself, "Are these things so?" It will doubtless be allowed by all, that when an individual for a season devotes his whole attention to the study of one particular truth, revealed in the Scriptures, he may be led to see it in a different light from that in which he saw it, when incidentally introducing it with other subjects with which it was not immediately connected. And it will also be further allowed, not only that men generally are very reluctant to look into the truth of the principles they have imbibed from education, or to examine first impressions or opinions; but also that they are without excuse if they do not try them by the standard of truth, and if found unscriptural to turn from them, and confess their error. The apostle Paul was, above his fellows, "more exceedingly zealous of the traditions of his fathers; but when it pleased God . . . . to reveal his Son in him," (Gal. i. 14, 15,) he saw his error, and immediately confessed it, by being baptized, calling on the name of the Lord; (Acts xxii. 16;) an example which all so circumstanced are admonished of God to follow.] But as this opinion does not appear to be confirmed by the Scriptures, so neither do they lead us to presume, that the solid earth will be melted and cooled again,—for the Lord generally works by means,—in the same "twinkling of an eye" that the saints will "be changed."

Our Lord said, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a

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place for you, I will come again, and receive you unto myself, that where I am there ye may be also." (John xiv. 2, 3.) Paul said, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. i.) "But now they desire a better country, that is, an heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city." (Heb. xi. 16.) But of "the place," "the building," "the city," we have no particular revelation. Nevertheless, after the Lord shall at the last day have gathered in all the inhabitants of the earth, "in a full age, like as a shock of corn cometh in in his season," (Job v. 26,) then the saints, the "salt of the earth," which have hitherto preserved it, and shall preserve it to the end, having been taken up from it, in unison with the Scriptures, it may be concluded that the heavens and the earth will, as respects their present manner of existence, come to an end, the purpose for which they were created being fulfilled. (See Is. xliii. 7. 21.)

WALTON, NEAR LIVERPOOL, 28TH MAY, 1860.

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